



L.J.C. et M.I.

INDIAN RECORD

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MAY 1964

Alberta CIL Studies Christian Family Life

Family Life was the key topic of interest at the executive meeting of the Catholic Indian League of Canada, Alberta Division. The meeting was held March 30 at the Crowfoot School, Cluny, Alberta. Among those present were Rev. Father G. M. Latour, OMI, director, Rev. Fathers M. Goutier and G. Voisin, Stanley Redorow, president, vice-presidents John Solloway and Narcissus Mackanaw, Mr. and Mrs. Joseph Houle, Mrs. Sophie Mackanaw, Joe Cardinal and Jim Bigeyes.

The purpose of the meeting was to discuss plans for the annual provincial CIL convention, early in August.

A panel of Indian parents formed to discuss Family Life. This topic was divided into three:

- 1, Formation of the child's character from birth to the age of 14;
- 2, Preparation for marriage, from 14 years to married life and
- 3, Young married couples.

Each of these sub-topics were assigned to a local who will study the subject thoroughly and prepare one speaker to present it on the panel. The first topic was assigned to the Hobbema Local, the second topic was assigned to Saddle Lake Local and the third to Good Fish Lake Local.

Formation of School Committees with speakers from the Blood Local and the Standard of Living, speakers from the Blackfoot Local, will be treated at the coming convention.

Father Latour, OMI, will send invitations to all the Alberta Episcopate who will be asked to

open the sessions and to summarize and draw conclusions after each session.

It was decided that only an organized local with paid members would be permitted to attend the convention. When there is no organized local the delegates will pay at the convention. Membership cards must be signed by the secretary of the local as well as by the director (Chaplain) of the local.

After discussing membership in the CIL of Metis group and non-Catholics it was decided the regulation should be that if the Metis is accepted by the Indian majority they could be accepted into the same group. Otherwise it is wiser to form another local. Non-Catholics may be accepted especially in the case of mixed marriage, and if they apply themselves by accepting our Catholic principles such as sending their children to Catholic school. Approval of these cases should be brought to and decided by the local executive.

An independent local could be formed for younger couples and this could have particular interest and activities, but it should remain a group of the Catholic Indian League as such.

IN THIS ISSUE

Read: "Trial Project"

by Rev. J. Mulvihill, OMI

pp. 6-7

Deadline

for our June Issue
is Monday, June 1.



Mrs. Vera C. Richards

Court Worker

The trail of the job-seeking Canadian of Indian background took a turn for the better for Vera C. Richards when she found her interest lay in helping Indian people adjust to the ways of the white man.

Mrs. Richards left a job as a cottage supervisor at the Manitoba Home for Girls to become the first woman court worker at the Indian and Metis Friendship Centre last month.

Mrs. Richards' grandfather, Frank Garnet Hunt, was one of Winnipeg's earliest practising lawyers, she said, and married an Indian girl. Their granddaughter grew up at Poplar Point, Man.

Mrs. Richards' appointment was made possible by a grant from the Junior League of Winnipeg.

Muscowequan 1964 Champs

LESTOCK, Sask. — In the semi-final the 12 and under Muscowequan team defeated Quinton while Kelliher defeated Gordon. Muscowequan won the final by defeating Kelliher 14-5 and 5-2 in the first two games in a two-out-of-three series. Mr. C. Fredrickson of Punnichy presented the Punnichy Legion trophy to team captain James Desjarlais.

In the 15 and under (photo) division Gordon defeated Kelliher and Muscowequan defeated Ituna in the semi-final round.

In the final round Gordon won the first game 6-5; Muscowequan won the second game 8-4 and went on to win the final game 9-7 to capture the Meake's trophy for the third consecutive time. Mr. J. Devers presented the Meake's trophy to team captain Joe Desjarlais Jr.

Coach of both clubs is Joe Desjarlais, boys' supervisor at the residential school.

The League sponsored All-Star games in both divisions. The games were played on Kelliher ice. In the 12 and under division, the Muscowequan team defeated the All-Stars 9-2 and Muscowequan 15 and unders won their game 5-2.

Between games we had a presentation of all trophies. Mrs. V. Murray presented the Punnichy Legion trophy to James Desjarlais, captain of the Muscowequan 12 and under game. Hon. F. Meakes presented the Meakes' trophy to 15 and under team captain Joe Desjarlais Jr. Mr. Meakes congratulated the team for winning the championship three times in three consecutive years.

Individual trophies were presented to Lloyd Bitternose of Gordon for scoring the most individual points by the Senior Kelliher Komets. Mr. Joe Desjarlais Sr. awarded the junior Scoring Championship award to James Desjarlais of Muscowequan.

Mr. A. Harding presented the Most Gentlemanly Player awards to Derrick Morrison of Gordon and Joseph Favel of Poorman-Quinton. Mr. E. Korchinski presented the Most Valuable Player awards to Lindsey Perry of Punnichy and Joe Desjarlais Jr. of Muscowequan.



15 AND UNDER (B.r., l. to r.): Joe Desjarlais, Jr. (Captain), Robert Blind, Raymond Wolfe, Donald Bird. Middle: Roland and Michael Desjarlais, Lloyd Longman, Edward Bitternose, Dennis Bird, Joe Desjarlais (coach). Front: Delbert McNabb, Roderick Scott and Ivan Bird. Missing from picture, Pat Wolfe and Garry Lumberjack.



12 AND UNDER (B.r., l. to r.): Billy Squirrell, Art Chachene, Dexter Merasty, Joseph Smokyday, Bobbie Natcappo, Jimmy Desjarlais, Joe Desjarlais (coach). Front: Doug Peeace, William Young, Herman Blind, Michael Paquaquat. Missing, Eric Moise and Kenneth Bigsky.

INDIAN RECORD

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Right To Religious Schools

FORT CHIPEWYAN, Alta. (CCC) — Bishop Paul Piche, OMI, Vicar Apostolic of the Mackenzie district, has recently blessed the school named in his honor here.

On this occasion Bishop Piche, having outlined the growth of the school system in the Northwest, added: "I know that in some parts of Canada we meet with a body of opinion which is opposed to the idea of a school according to the pupils' faith.

"We respect the rights of every person to have his own ideas in this matter, but the main reason for our claim for Catholic schools is that many pretend that religion should not have a place in the curriculum of studies.

"Our young people must not only know how to make a living but they must also know the things that are worth living for. The theory that religion belongs in the home and in the church and not in the school is as unnatural as it is illogical.

"If there should be religion in the home then why not also in the school which is an extension of the home. The school continues the work of the home. This is so basic that it seems almost ridiculous to have to insist upon it.

"It is also said that Catholic schools tend to disunite the citizens of a community. This may occur on account of special circumstances in certain localities. It does happen, but in our country as well as in other countries both Catholic and non-Catholic schools are operating with the greatest respect for each other in the work they do.

"Why should it be otherwise if the teaching in the school stresses the primary importance of love of God and the love of one's neighbor?" he asked.

"The recognition of schools according to the pupils' faiths is in conformity with tradition and with the Universal Declaration of Human Rights adopted by the United Nations in 1948, which provides that parents have the prior right to choose the kind of education which shall be given to their children.

"Why then should parents be refused a school according to their own wishes, if the number of pupils justifies it?"

A Deplorable Statement

It is regrettable that the president of the National Indian Council of Canada, Mr. William Wuttunee, has reviled the Christian Churches in public, as he did in Toronto recently, when he addressed the United Church Board of Evangelism, where he had been invited as a nationally recognized Indian leader.

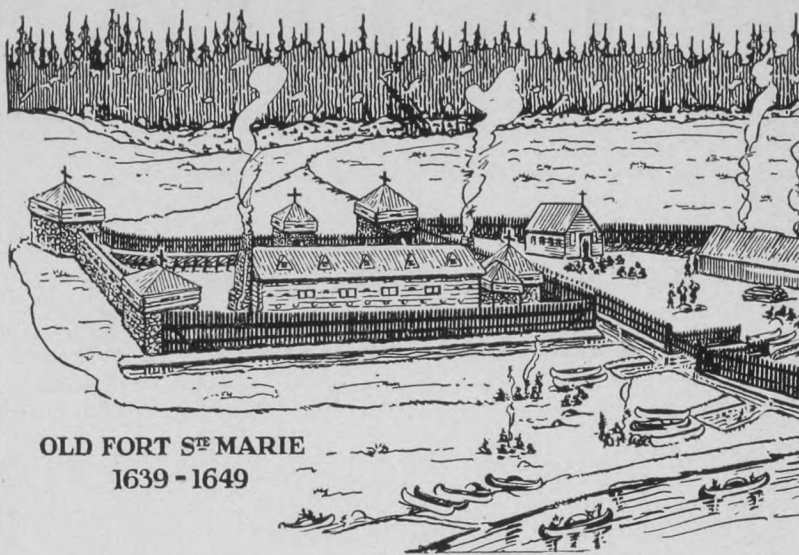
If Mr. Wuttunee is unhappy with his religious antecedents (Anglican, then Roman Catholic) it is his business, his private affair, not an issue he can take up in public.

To the public Mr. Wuttunee is more than a Cree Indian lawyer who practices in Calgary. He is the recognized leader of the Indian people of Canada; his organization was paid the same tribute last October, in Regina, by the then Minister of

Citizenship, the Hon. Guy Favreau.

Mr. Wuttunee's statements that the Churches have betrayed the Indians, that they compete in promoting sectarian divisions among the Indians and that they condemn paganism as a "bad" thing, are untrue and malicious. Mr. Wuttunee is the one who betrays the trust given to him by his own people; he is the one who sows the seeds of religious division and bigotry and he is the one who urges a return to paganism.

The Christian faith of some 200,000 Indians must be respected, not vilified, by a person who, in virtue of his position has gained national recognition as a leader who, to be worthy of his high office, must remain impartial in religion and in politics.



OLD FORT ST. MARIE

1639 - 1649

Martyrs' Mission Rebuilt

TORONTO (NC) — Fort Ste. Marie, the mission center for the Canadian Jesuit martyrs, is to be rebuilt by the Ontario government.

Premier John Robarts announced March 20 the first stage of a multi-million-dollar historical project to be known as the Huronia Project.

Fort Ste. Marie was the site of the first white settlement in Ontario, near Midland on Georgian Bay. It was the western terminus of the 811-mile 17th century fur trade route between Quebec and Huronia.

Rebuilding of Fort Ste. Marie will cost about \$1,000,000. It is one stage of the entire Huronia Project which will eventually include military and naval establishments of nearby Fort Penetanguishene, a large Huron village and possible reconstruction of Fort Ste. Marie II on Christian Island.

An estimated 250,000 persons each year visit the Canadian Martyrs' shrine, directed by the Jesuits. It is about 200 yards from the site of the fort.

The Jesuits had leased the site of the fort to the province for 100 years for \$1 to permit development. The work will be carried out by experts from the University of Western Ontario.

Fort Ste. Marie, founded by St. Isaac Jogues, played a key role in the Jesuit missionary drama of New France, as it was from here that they fanned out to spread the Gospel among the Indians.

The eight Jesuits, who died at the hands of the Iroquois, included six priests — Isaac Jogues, Jean de Brebeuf, Gabriel Lalemant, Antoine Daniel, Charles Garnier and Noel Chabanel, and

PROFITS AID INDIAN

Personnel at the RCAF radar base at Bird in northern Manitoba will give the University of Manitoba \$14,000 for a scholarship for a Manitoba student of Indian origin.

The money came from station canteen and mess profits accumulated during the seven years the base has been in operation.

two assistants, Rene Goupil and Jean de Lalande.

Their memory is honored as the Canadian Martyrs in Canada, and in the United States as the Jesuit Martyrs of North America.

The shrine adjoining Fort Ste. Marie is visited each year by pilgrims from many parts of the world. The Ontario shrine was the center of the Jesuit mission field in Huronia, and at Auriesville three of the Jesuits suffered martyrdom. They were SS. Isaac Jogues, Rene Goupil and Jean de Lalande.

Fort Ste. Marie was the central mission for the Jesuit missionaries from 1639 to 1649. It was surrounded by a palisade structure, 175 feet long and 90 feet wide, with stone bastions about 15 feet high at each corner. Father Vimont in the Jesuit Relations of 1644 wrote: "This house is the continual resort of neighboring tribes — We have been compelled to establish a hospital, a cemetery, a church for public devotions, a retreat for pilgrims, and a place for others still infidels."

In 1645, the superior, Father Ragueneau, wrote: "During the past year, we counted over 3,000 persons to whom we gave shelter — which means, as a rule, three meals a day."

Father Chaumonot wrote in 1640: "Our manner of living would seem strange in Europe; we have no salt, oil, fruit or bread. Our entire nourishment consists of a sort of soup made of Indian corn, crushed between two stones." Gradually a farm was established, the first in Ontario; poultry and calves were brought 800 miles by canoe from Quebec.

By 1648 there were 67 persons living at Fort Ste. Marie — 20 priests, four lay Brothers, 24 donnes or helpers, 11 laymen, 8 soldiers.

In 1649 Fort Ste. Marie was given to the flames by the missionaries to prevent seizure by the Iroquois.

MISKUM

We have talked of many things that are needed before people are ready to solve their problems. We have looked at how people recognize what they want. We have looked at what conditions are like in the community. We have decided what needs to be done first. We have planned how we are going to do what is needed. There is one thing, however, that we have not looked at too much. This is the pride that people must have in themselves.

For too long we have been thinking that Indians and half-breeds cannot do anything for themselves. For too long we have been thinking that everything that is done must be bossed by somebody from the outside. For too long we have not tried to think for ourselves.

If this had been the way our ancestors had thought, there wouldn't have been any people in Canada when the Monias — the white man — first came here. They would have died long before.

How did they survive? They survived because they had learned to handle their problems. Most important, they knew that they were strong and by working together they could do the things they needed to do.

In the past Indians have changed when there was a need to change. The Indians who attacked the huge mammoth and mastodons, relatives of the elephants, with only a spear, did not lack in courage. That was ten thousand years ago. The mammoth and the mastodon disappeared but the Indian didn't.

The Indians who learned how to use the bow and arrow which could kill animals needed for food at a longer distance than the spear were able to change. With the bow and arrow it was easier to get food.

The Indians who learned to grow food like the Iroquois — the Six Nations — learned to change and to do new things. By growing food there was time to do other things. Some of this free time was used to make the group strong and the system of government they developed was a large part of the plan that was used by the United Nations.

The Indians on the prairies who learned to use horses learned how to change. They were not people who did not have faith in themselves. Within 25 years of getting horses, they were probably the finest horsemen in the world.

The Indians of Mexico who built great cities and made temples larger than the pyramids of Egypt were not a people who were afraid to do things.

Indians have always learned to change when there was a need to

do so. The Indians of Canada learned to trap and trade furs when the Monias came. In this way they were able to get many things they did not have before and which made life easier.

Perhaps the trouble is that we do not write enough of these things down. We have trusted the stories of our people to the wise old men and women to pass along. But sometimes they were not able to pass them along before they died. Sometimes diseases killed them suddenly. This happened with the smallpox that killed so many Indians for a hundred years before the treaties were made. This happened with the flu that killed so many in 1919.

It has meant that so many do not know the proud story of their people. It has meant that so many of the young people have grown up without knowing that their people have a proud and great history.

I found this when I talked to Anno-way-tusk, the one who doubts. My brother-in-law remembers his grandfather but knows nothing of his great-grandfather or his ancestors before that. It is as if his grandfather was the first person to live in his family. This is not true.

It is as if everything has been lost. It is true that a great deal has been lost but there is still much that remains.

Some of what remains has been written by the Monias. This is not the same as if it was written by the Indian but it is something. It is not the same because the Monias did not see things the same way as the Indian and because he did not understand the way Indians lived and thought. However, when we look at these stories, there are parts that we can recognize as being true for the Indian, too.

More and more books are being written about Indian history. Many of these are the stories of great Indian leaders. All of them help to tell the great story of the people.

Too often, we have been ashamed of being what we are. Too often we have said we are nothing. Too often we have tried to be something we are not. Some have tried to become white men and found that this is not the answer. It was not the answer because it meant lying and leaving part of one's self empty. So many have tried this and found that one could deny what one is for awhile. Then the day came when the lies became too heavy.

The trouble is that too many do not know what has gone before. We have to learn because we will be better people. We will not feel smaller than other people and we will be happy to do things

Part 5

by W. H.

North American Indian Handicraft Trade Fair

BISMARCK, North Dak.—The North American Indian Culture Foundation will establish a National Marketing Association for authentic Indian-made handicraft during its annual meeting and exposition August 3-11. In contact with the leading marketing and distributing firms in the country, the Foundation is inviting them to attend the handicraft trade fair at the exposition.

Through a national marketing association, controlled by Indians and an Indian organization, the Foundation will be able to deal directly with the leading distributors and sales corporations handling Indian-made products in the U.S. and Canada.

Each tribe in the U.S. and Canada is invited to have exhibits in the Handicraft Trade Fair. Purpose of the trade fair

and of the National Marketing Association is to bring together the sources of production, representing our Indian people, and sales, representing the marketing firms, trading centres and large chain and department stores of North America.

Through Foundation efforts several states are now establishing statewide marketing committees. Each tribe is encouraged to be represented at the Handicraft Trade Fair and to participate in formation of the Foundation's National Marketing Association this August.

For full details, write the Foundation office:

Robert H. Moses,
Foundation Executive Director.
Box 509,
Bismarck, North Dakota.

which will keep up our great past.

In western Canada, I think the reserves have had much to do with it. The reserve was an island and it was safe on the island. People did not get to visit their relatives and friends in other places as much as they should have. It meant that we turned into ourselves.

Then so much was done for us that it seemed easier to let others do things for us. We were not happy but it was easier. Soon, the only place where a person could do things for himself was in getting help from the government. People learned to get more rations, more help with houses and other things. But these were done for the people. They were not done by the people.

Today, I see many changes. The Indian and the halfbreed is learning that he has a story from the past of which he can be proud. He is moving around more and learning many things. He is getting stronger and organizing the people together to work for the good of the people.

There are many examples of this. Groups like the Federation of Saskatchewan Indians, The Native Brotherhood of British Columbia as well as several others were a beginning. The many friendship centres and organizations in cities and towns are other examples. In the past three years, the development of the National Indian Council is a try at joining all Indians in Canada together into one group. This should strengthen all Indian peoples.

Anno-way-tusk says he does not see how this will help community development which is the solving of problems by the people on the reserve or in the small settlement. I say that the strength and power that a small group of people have is partly the strength and power that all the people have. If they see that the whole

group can solve problems of a large kind, there is no reason why the smaller groups on the reserve or small settlement cannot solve their own problems.

When people realize they have as proud a past as anyone else, then they should not hold themselves back from doing their part in making sure that their children are proud of them.

That is why we must develop better leaders. In the past there were war chiefs. Today such leaders are needed in the war against problems. In the past there were chiefs of the hunt. Today such leaders are needed in the hunt for a better life. In the past there were medicine chiefs. Today there is a need for doctors of medicine and many other similar leaders such as teachers, lawyers, and other professionals who can help people.

The Indian who led his people to a better place to live or helped find a better way to live was considered a great man by his people. Today, there are many who can lead the people to a better way to live. It is up to us to help them do this. It can be done.

The story of the Indian people is long and proud. There is a lesson there which can be of great use today if we listen to it. The lesson is that the strengths of the past can help in finding answers to the problems of today. There is no time to be lost.

But it is not only leaders that we must develop. We must make sure that every person has a part to play. When every person has done his share in doing something, they know that they have helped. What is done is then partly their doing.

I have said a great deal about being proud of one's ancestors and that this is important. There is no reason why an Indian or half-breed should not be proud of his people and help to make his people greater.

Paul Kane - His Record of Canada's Indians

Abridged and Edited for the Indian Record by Mrs. Thecla Bra

In studying WANDERINGS OF AN ARTIST AMONG THE INDIANS OF NORTH AMERICA, a diary of the most important four-year period in the artist, Paul Kane's life, the reader is struck by his dedication to accuracy. It was not enough for him to paint, though he is now known the world over for his Indian art works. Like a scientist, Kane methodically wrote about what he saw, investigated and studied.

After several years of study in America and Europe, Kane's first six-month painting excursion in 1845 from his home city of York (Toronto) to the wilderness area about Sault Ste. Marie — this preliminary journey had taught him what to expect on his second trip into Canada's interior and to the west coast, a three-and-a-half year journey packed with adventure and hardship.

Six months after leaving muddy Toronto, Kane reached Fort Vancouver, his travels by foot, on snowshoes, by canoe, York boat and saddle having taken him across the western prairies and over the mountains in company with the Indian people of many tribes, languages and customs.

Quebec Indians Carve Wildlife From Woods

TORONTO — Wildlife of the north — birds, beaver, otter and fish — carefully carved from northern woods and rubbed smooth by hands of the Indian men and women of Great Whale River in Arctic Quebec, is now appearing in the south.

Each carving, with fine form and line, reflects the knowledge each carver has of animals that have been trapped for food and furs.

With a selection of Eskimo fine crafts and other arctic communities, the wood carvings were featured in the Northern Affairs display at the Toronto Spring Gift Show, held recently at CNE Park.

The wood carvings now appearing for sale in the south are the result of two years' work by Northern Affairs staff. The carvings were originally produced as toys for children, but it is hoped they will become as well known as other fine northern products and add to the craft-producing reputation of the residents of this community on the eastern coast of Hudson Bay.

The idea for the carving project first came to light when an elderly Indian man showed a carving he had made to a Northern Affairs project officer. It was rough and dirty when taken from his pocket, but even in that state it had eye-catching lines. Other members of the community were asked if they had carvings, and query produced an assortment of elongated beaver, otter and other northern animals. With patience and time the craftsmen were convinced that people in the south would be interested in buying their carvings, and that they could produce an additional source of income.

In the following months a variety of wildlife carvings were produced, and into these the

carvers put knowledge they had gained in years on the trap-line, or hunting food. While they worked they were encouraged to criticize each other's work.

Further refinements came when a three-member board was elected by the carvers to assess their work. The board met once a week, and all carvers brought their articles for assessment, purchase or rejection.

In 1963 membership of the Eskimo Co-operative of Great Whale River was expanded to include the Indian carvers, and all carvings are now purchased through the Co-op. The board is still working, and a young Indian woman checks and tags all carvings, and packs the finished projects for shipment.

The carvings are made from woods found around Great Whale River, mostly black northern spruce. The wood is gathered when fire wood is collected, and often the wood used has been naturally dried by the wind, sun and winter snows. Green wood is also selected for shape, and is taken home and carefully dried.

Axes are used to rough out the desired shape when the wood is properly seasoned. A draw knife further shapes the carving. This knife, usually made by the carver, is normally used for fashioning snowshoe frames. A variety of wood files further shape and finish the carvings which are then sandpapered.

The last step in making the carving is the finish. Hard floor wax is applied by women, and a soft glow is produced by time and care spent in rubbing the carving with soft clean cloths and paper. Some of the men polish their carvings with a soapstone, working it back and forth over the carving, until a soft smooth finish with little gloss is produced.

On Dec. 8th, 1846, the artist writes in his diary: "Fort Vancouver, the Indian name of which is Katchutequa, or 'The Plain,' is the largest post in the Hudson's Bay Company's dominions, and has usually two chief factors, with eight or ten clerks and 200 voyageurs, residing there. The men, with their Indian wives, live in log huts near the margin of the river, forming a little village — quite a Babel of languages, as the inhabitants are a mixture of English, French, Iroquois, Sandwich Islanders, Crees and Chinooks . . .

The Flat-Heads

"The Flat-Head Indians are met with on the banks of the Columbia River . . . about two-thirds of Vancouver's Island is also occupied by them, and they are found along the coasts of Puget's Sound and the Straits of Juan de Fuca. The Flatheads are divided into numerous tribes, each having its own peculiar locality, and differing more or less from the others in language, customs, and manners. Those in the immediate vicinity of the fort are principally Chinooks and Klickataats, and are governed by a chief called Casanov.

"His own immediate family, consisting of ten wives, four children, and eighteen slaves, were reduced in one year to one wife, one child, and two slaves (by fever and ague spread by emigrants from the United States).

"The Chinooks and Cowlitz Indians carry the custom of flattening the head to a greater extent than any other of the Flathead tribes. The process is as follows: The Indian mothers all carry their infants strapped to a piece of board covered with moss or loose fibres of cedar bark, and in order to flatten the head they place a pad on the infant's forehead, on the top of which is laid a piece of smooth bark, bound on a by a leather band passing through holes in the board on either side, and kept tightly pressed across the front of the head — a sort of pillow of grass or cedar fibres being placed under the back of the neck to support it.

"This process commences with the birth of the infant, and is continued for a period of from eight to twelve months, by which time the head has lost its natural shape, and acquired that of a wedge: the front of the skull flat and higher at the crown, giving it a most unnatural appearance.

"It might be supposed, from the extent to which this is carried, that the operation would be attended with great suffering to the infant, but I have never

heard the infants crying or moaning, although I have seen the eyes seemingly starting out of the sockets from the great pressure. But on the contrary, when the lashings were removed, I have noticed them cry until they were replaced. From the apparent dullness of the children whilst under the pressure, I should imagine that a state of torpor or insensibility is induced, and that the return to consciousness occasioned by its removal, must be naturally followed by the sense of pain.

This unnatural operation does not, however, seem to injure the health, the mortality amongst the Flathead children not being perceptibly greater than amongst other Indian tribes; nor does it seem to injure the intellect. On the contrary, the Flatheads are generally considered fully as intelligent as the surrounding tribes, who allow their heads to preserve their natural shape, and it is from amongst the round heads that the Flatheads take their slaves, looking with contempt even upon the white for having round heads, the flat head being considered the distinguishing mark of freedom.

Slavery

"The Chinooks, like all other Indians, pluck out the beard at its first appearance. Slavery is carried on to a great extent among them, and considering how much they have themselves been reduced, they still retain a large number of slaves. These are usually procured from the Chastay tribe, who live near the Umqua, a river south of the Columbia, emptying near the Pacific. They are sometimes seized by war parties, but children are often bought from their own people. They do not flatten the head, nor is the child of one of them (although by a Chinook father) allowed this privilege. Their slavery is of the most abject description. The Chinook men and women treat them with great severity, and exercise the power of life and death at pleasure. I took a sketch of a Chastay female slave, the lower part of whose face, from the corners of the mouth to the ears and downwards, was tattooed of a blueish colour. The men of this tribe do not tattoo, but paint their faces like other Indians . . .

"The costume of the (Chinook) men consists of a musk-rat skin robe, the size of our ordinary blanket, thrown over the shoulder, without any breech-cloth, moccasins, or leggings . . .

"The female dress consists of a girdle of cedar-bark round the waist, with a dense mass of

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Indians - 1845-47

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strings of the same material hanging from it all round, and reaching almost to the knees. This is their sole summer habili-ment. They, however, in very severe weather, add the muskrat blanket. They also make another sort of blanket from the skin of the wild goose, which is here taken in great abundance. The skin is stripped from the bird with the feathers on and cut in strips, which they twist so as to have the feathers outwards. This makes a feathered cord, and is then netted together so as to form a blanket, the feathers filling up the meshes, rendering it a light and very warm covering."

(Numerous Indians today in northern areas continue to use this method of skinning, stretching and weaving rabbit hides for making blankets and mitts. Even white trappers still use the rabbit robes at times when making camp in winter.)

Staple Food

"The only utensils I saw at all creditable to their decorative skill were carved bowls and spoons of horn, and baskets made of roots and grass, woven so closely as to serve all the purposes of a pail, in holding and carrying water. In these they even boil their fish. This is done by immersing the fish in one of the baskets filled with water, into which they throw red hot stones until the fish is cooked; and I have seen fish dressed as expeditiously by them in this way, as if done in a kettle over the fire by our own people. The only vegetables in use among them are the camas and wappatoo. The camas is a bulbous root, much resembling the onion in outward appearance, but is more like the potato when cooked, and is very good eating. The wappatoo is somewhat similar, but larger, and not so dry or delicate in its flavour. They are found in immense quantities in the plains in the vicinity of Fort Vancouver, and in the spring of the year present a most curious and beautiful appearance, the whole surface presenting an uninterrupted sheet of bright ultra-marine blue, from the innumerable blossoms of these plants.

"They are cooked by digging a hole in the ground, then putting down a layer of hot stones, covering them with dry grass, on which the roots are placed, they are then covered with a layer of grass, and on the top of this they place earth, with a small hole perforated through the earth and grass down to the vegetables. Into this water is poured, which, reaching the hot stones, forms sufficient steam to completely

cook the roots in a short time, the hole being immediately stopped up on the introduction of the water. They often adopt the same ingenious process for cooking their fish and game...

Rushmat Lodges

"During the season the Chinooks are engaged in gathering camas and fishing, they live in lodges constructed by means of a few poles covered with mats made of rushes, which can be easily moved from place to place, but in the villages they build permanent huts of split cedar boards. Having selected a dry place for the hut, a hole is dug about three feet deep, and about twenty feet square. Round the sides square cedar boards are sunk and fastened together with cords and twisted roots, rising about four feet above the outer level: two posts are sunk at the middle of each end with a crotch at the top, on which the ridge pole is laid, and boards are laid from thence to the top of the upright boards fastened in the same manner.

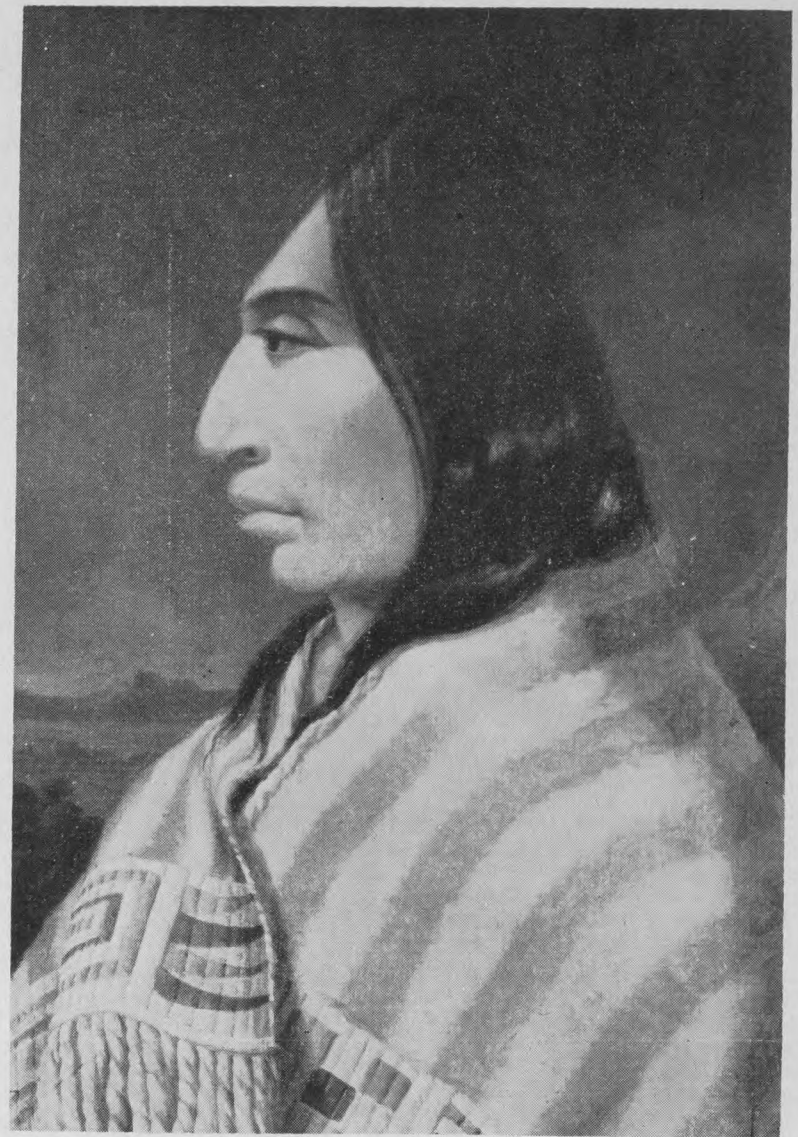
"Round the interior are erected sleeping places, one above the other, something like the berths in a vessel, but larger. In the centre of this lodge the fire is made, and the smoke escapes through a hole left in the roof for that purpose.

"The fire is obtained by means of a small flat piece of dry cedar, in which a small hollow is cut, with a channel for the ignited charcoal to run over; this piece the Indian sits on to hold it steady, while he rapidly twirls a round stick of the same wood between the palms of his hands, with the point pressed into the hollow of the flat piece. In a very short time sparks begin to fall through the channel upon finely frayed cedar bark placed underneath, which they soon ignite. There is a great deal of knack in doing this, but those who are used to it will light a fire in a very short time. The men usually carry these sticks about with them, as after they have been once used they produce the fire more quickly.

"The only native warlike instruments I have seen amongst them were bows and arrows; these they use with great precision. Their canoes are hollowed out of the cedar by fire, and smoothed off with stone axes. Some of them are very large, as the cedar grows to an enormous size in this neighbourhood. They are made very light, and from their formation, are capable of withstanding very heavy seas.

Gambling

The principal amusement of the Chinooks is gambling, which



A FLAT HEAD WOMAN—Wife of the second chief at the village of Toanichum in Whitby's Island. — By Paul Kane, courtesy Royal Ontario Museum.

is carried to great excess amongst them. You never visit the camp but you hear the eternal gambling song of 'he hah ha,' accompanied by the beating of small sticks on some hollow substance...

"They take great delight in a game with a ball, which is played by them in the same manner as the Cree, Chippewa, and Sioux Indians. Two poles are erected about a mile apart, and the company is divided into two bands, armed with sticks, having a small ring or hoop at the end, with which the ball is picked up and throw to a great distance; each party then strives to get the ball past their own goal.

"There are sometimes a hundred on a side, and the play is kept up with great noise and excitement. At this game they bet heavily, as it is generally played between tribes or villages. The Chinooks have tolerably good horses, and are fond of racing, at which they also bet considerably. They are expert jockeys, and ride fearlessly."

At this point Paul Kane travelled thirty miles to Oregon City which contained 94 houses, a Methodist and Roman Catholic

church, two hotels, two grist mills, three saw mills, four stores, two watchmakers, one gunsmith, one lawyer and a few doctors. About four miles below Oregon Kane visited a party of Klackamuss Indians.

"Two were seated together on skins, and immediately opposite to them sat two others, several trinkets and ornaments being placed between them, for which they played. The game consists in one of them have his hands covered with a small round mat resting on the ground. He has four small sticks in his hands, which he disposes under the mat in certain positions, requiring the opposite party to guess how he has placed them.

"If he guesses right, the mat is handed round to the next, and a stick is stuck up as a counter in his favour. If wrong, a stick is stuck up on the opposite side as a mark against him. This, like almost all the Indian games, was accompanied with singing; but in this case the singing was peculiarly sweet and wild, possessing a harmony I never heard before or since amongst Indians..."

(To be continued)

Trial Project To Speed Up Indian Survey Proposed

by Rev. James Mulvihill, OMI

Once more, a survey of social conditions in Canada will fall into the "Tender Trap" of the Civil Service in Ottawa and will remain there for some years before any action will be taken.

The survey will end late in 1966 or 1967 and a few years of study and consideration will elapse before any reports or results can be expected. This will be the Hawthorne Report on the Indians of Canada.

Professor Harry Hawthorne of the University of British Columbia has been granted \$150,000 of federal funds to carry on a three-year research project on the Indian people of Canada. The main objects of this survey will be to assess the responsibilities and the role of the three levels of government, federal, provincial and municipal in Indian administration.

Studies will be made to find ways and means to improve the education, community development, welfare and reserve administration. This is a very worthy and necessary work and will prove valuable to the Indian people. Professor Hawthorne is a capable and experienced man in this field and should do an excellent job. He already has published a report on the Indians of British Columbia in 1958.

However, this survey was carried on for four years before the results were published and a few more years went by before any of the recommendations were put into effect. We cannot expect this present survey to take less time; it is more extensive so that no action will be taken during the next five years.

In the meantime, what will happen? The same thing that has happened in the Indian Affairs Branch during the term of any survey used to determine departmental policy. We will be told, as in the past, that no action can be taken until the survey has been completed and has gone the rounds of all the levels in government circles up to the Minister.

Now during the intervening years, the Indian population will have increased 25 per cent and the social problem will be just that much more acute and different than it was when the survey started.

This is not a criticism of Indian Affairs administration; they have to operate in this manner because they are within the framework of the Civil Service. They are doing their best, but there must be some way to use the next five years for the good of the Indian people and gather information

and experience which could combine with the Hawthorne Report and be used to the advantage and progress of the Indian people.

TAKE-OVER INEVITABLE

It is now a foregone conclusion, reached from past surveys, research projects, parliamentary committees and from recent statements of members in the House of Commons, that the provinces will be asked, very soon, to take over the administration of Indian Affairs from the federal government.

However, during the talks, scheduled for May, in which all the provincial governments will take part, there will be the danger of considering that the transfers of authority should be shelved until a study can be made of the future Hawthorne report.

The federal government has made very little preparation for the total transfer of authority. In fact, they are much less prepared to discuss the problems involved than the provincial representatives, because by the very nature of federal administration, one department is kept in the dark as to what takes place in other departments.

Policy making necessarily comes from the very top and the lesser directors do not wish to jeopardize their careers by making suggestions that might not find favor in the higher brackets.

This tends to have policy come direct from the Minister of the department involved and it is unfortunate that during the past five years the department responsible for Indian Affairs has had the Minister changed so often and the period in office has been so short that he or she barely senses that "the natives are restless" before he or she is changed.

SASKATCHEWAN SUITABLE?

With this danger of procrastination, there should be some alternative move made so that the next five years will be productive in solving some of the serious difficulties facing Indian administration.

This may sound radical but, while the Hawthorne survey is taking place, why cannot one province take over the total obligation of Indian administration in their area, as a pilot project? It could be used as a "guinea pig" working in conjunction with the survey to shed light on this important and complex transfer of authority.

Saskatchewan, for the sake of argument, is centrally located

and about 30,000 Indians living under diverse conditions, from the nomads in the north to the farming and ranching groups of the southern part and the growing numbers living in the cities and towns.

The Saskatchewan provincial government has been anxious to try its hand at looking after the Indians and has been very critical in the past of the manner in which Ottawa has carried out the obligations to the native population. This might prove fertile ground to test the transfer from federal to provincial governments. Of course, any province could be considered.

If this happens, we should hope that it will be attempted solely for the good of the Indian people and that the governments do not use it for political maneuvering as they have done in the struggle between the Quebec provincial government and Ottawa over the care of the Eskimos in Northern Quebec. The Indians deserve treatment for their best interests and not for political reasons.

CONFUSION IN WELFARE, EDUCATION

Some of the obligations owed to the Indians have already been transferred to Provincial authority, but at the present time there is doubt in fields such as welfare and education as to how this authority has been divided and if the results are realistic. It would seem practical to have welfare and community development under the same head but, in most provinces, this is not the case.

Now, where the provinces hand out welfare payments, they should also have control of community development projects. Otherwise, waste and unnecessary overlapping of services will occur. Welfare payments made by one government could be avoided in many cases if the same authority had control of community development in that area.

Work projects could be combined with welfare payments to make the Indian communities more self-reliant and self-supporting where one authority has control of both these means of economic aid.

In the field of education, where half the Indian children attend provincial schools and half attend those under federal jurisdiction, there is bound to be inefficiency and confusion if not open competition.

We have federal authority responsible for Indian adult education and the province in charge of vocational and industrial train-

ing. This does not make for tidy housekeeping.

If the province had full responsibility in both fields, then courses could be given which would be suited for local needs and not chartered for the whole of Canada. This would be an ideal pilot project for the other provinces to study before they take the plunge.

There are other points of confusion that annoy and perplex the Indian people and they are ready to raise the cry of injustice or incompetent administration. This is especially true where the federal government is responsible for the Indians living on the reserve and the province responsible for those living off the reserves.

In Saskatchewan, for example, the Medicare program would make no distinction between those living on or off Indian lands for the medical care given outside of the hospital service.

Last November (1963) Saskatchewan presented a brief at the Federal-Provincial meeting and in this brief they suggested that a transfer of Indian administration should be brought about. But they pointed out that there would be many disruptive effects, at first, and that a realistic timetable for the transfer should be drawn up.

They also mentioned that suitable financial arrangements would have to be worked out between the two governments. In this financial field, Ottawa would naturally have the deciding voice in the expenditure of the taxpayers' money.

AMENDMENT OF BNA ACT

In any discussion of the transfer to the provinces, it is well to remember that Paragraph 24 of Section 21 of the British North America Act assigns the care of the Indians to the federal government. This was necessary in 1867 for the majority of the Indians lived outside of the boundaries of the provinces and they needed federal protection and aid, even if it was spread very thin at that time.

But now, the federal government is aware that it cannot give the same particular care to these isolated pockets of population that can be given by local government. Provincial governments can give help without transmitting that feeling of segregation that is present when Ottawa gives special treatment for segregated areas.

Of course, it will be necessary to amend the B.N.A. Act before any final transfer can be made, but in the meantime, if Sas-

katchewan or any other province is chosen as an experiment, it could be studied carefully by all provincial governments and especially by the Indian people who could praise or condemn the steps that were being taken.

GIVE INDIANS A VOICE

The most significant fact mentioned in the Saskatchewan brief was the statement that the Indians should have a very strong voice in the manner in which they would be treated in the new administration. There has been a tendency in the past to consider the Indian as a sort of disinterested spectator in government plans and discussions on his fate and place in society.

This has been very discouraging to Indian leaders and there has been a feeling of cynicism among them when they are asked for their advice or included in discussions. In the coming important resolutions which may affect the living conditions of the Indian people for the next century, there must be trust and truth in the cooperation of the three interested parties to any agreement of transfer.

STEP IN RIGHT DIRECTION

Mr. Favreau, as Minister of Citizenship and Immigration, presented to parliament Bill C-130 to set up a claims commission. The aim of this Bill is to undo any past injustices to the Indian people. It is an excellent step in the right direction and, if it is not used by enterprising lawyers to add to their income by supporting unrealistic hopes for unfounded claims, it will be a means of bringing past treatment and treaties into the public eye for sympathetic understanding of the Indian people's outstanding gift of the country of Canada to the Europeans.

This commission will treat only the claims of tribes or bands but will not hear individual complaints. A commission of this type would not be expected to hear individuals' injustices. Some provision however should be made in Indian administration, as an extension of Bill C-130, to cater to individuals and their particular difficulties.

To investigate their complaints, a new position should be set up, open to Indians alone, to take care of the ones who feel that they are the victims of carelessness, poor administration or disinterest.

There have been cases in the past of inefficiency and lack of concern among those who are paid to look after the Indians. It has happened that when an Indian mother takes her sick child to a clinic, she is told to come back on Tuesday — that is Indian Day. A mother may bring her child twenty miles to town to



FATHER JANSEN shows some of the 400-year-old music books he collected to Dr. Robert M. Stevenson.

have an aching tooth extracted and be told that she is too late and come back next week, even if the child is in pain.

These cases would seem to be exaggerated, but this does and will happen where a Colonial type of service is given with the attitude that the Indian is getting this free and that beggars can't be choosers. These are rare exceptions to the rule but only a few cases of this type need happen in a district and, in the eyes of the Indian, all the Whites are dishonest.

If there was a local, reliable Indian to receive these complaints and report them to higher authority, then the Indian people would have much greater trust in the administration.

This position could be just part time at the local levels and not necessarily carry any salary, but at provincial level, the Indian who handles the claims should have a definite classification and salary. There should also be a fund for legal advice if the claim is judged to have merit before the law.

Recognition of this need and, at the same time, a recognition of the dignity of Indian communities should be considered in any

administration set up by the provinces. Other groups will wish to study the evolving transfer.

No doubt, the churches will be anxious to see that their historic role in education will not be destroyed. They were the first to educate the Indian children and, for many years, they were the only ones interested in improving the intellectual and moral life of the Indian people so they feel that they should have special consideration in the future educational policy of the provinces.

The legislators, social workers, educators, churches and civil administrators will have to work closely together to help the Indians take their rightful place in Canadian life. It is not just a matter of taking them off the reserves and putting more money in their pockets, it is a question of giving them a base on which they can build a more realistic life.

If the committees formed by Ottawa and the provinces to work on this problem can provide this base, it will necessitate a change in the B.N.A. Act that could be used as a guide to negotiate all the other pressing changes in the Act which are needed for a united Canada.

Music Books Prove High Culture Level

HUEHUETENANGO, Guatemala — A Maryknoll missionary's efforts to gather more than 50 valuable manuscripts from Indian witch doctors proves that a high level of culture flourished in northern Guatemala shortly after the Spanish conquest.

A musicologist from the University of California at Los Angeles visiting here praised Maryknoll's Rev. Daniel P. Jensen of Greenwich, Conn., for his work in recovering a large number of well-preserved, hand-written music books, some more than 400 years old.

For the past year Father Jensen has been collecting the books from aged Indian medicine men who inherited them from their fathers. The witch doctors took them from the libraries of the old missions during the era of revolution a century ago when the priests were forced to leave the area.

Expert Examines Books

Robert M. Stevenson, Ph.D., an expert on Latin American music, visited Father Jensen and spent a week examining the books. One book printed in Mexico shortly after the first printing press arrived from Europe bears the name Ocharte and is valued at more than \$1,500. Much of the music is signed by Indian choir-masters who were skilled composers.

Three of the books bear the name of an Indian, Tomas Pasqual, who composed coplas with instrumental fanfares. They are dated 1538. Perhaps the most interesting music to historians of Latin America will be the motets written in the Indian's own tongue. The music of these motets uses the same meter as the Indian's native music, but with Spanish influence.

"It points up," said Dr. Stevenson, "the high degree of cultural development of the Indians shortly after the Spanish conquest. The early Spanish missionaries adapted their liturgy to local customs to a remarkable extent."

Photographed Folios

Dr. Stevenson had many of the more interesting folios photographed so the research could be continued in California. He said that the Robert Wagner Choral will perform some of the original music in its coming tour through Latin America.

The Maryknoll Fathers currently staff the Department of Huehuetenango, which was without priests in all but two of its score of parishes for nearly a hundred years until their arrival in 1943. Today a revitalized Church recalls the glory of the early Spanish missionaries who accomplished such marvelous development shortly after Cortez landed on the shores of Mexico in 1519.

Sahale Stick A Magic Wand

by Clementine Pype

SIDNEY, B.C. — When a pioneer Catholic missionary among the Indians in these parts was struck with a knotty problem more than 130 years ago, he solved his dilemma with a stick.

The Indians called it the Sahale Stick — the stick from above. It is still revered highly today.

It happened back in the 1830s. Bishop Joseph Signay of Quebec, whose jurisdiction then extended across Canada to the Pacific Ocean, dispatched two priests as missionaries to the Indians—Father Francis Blanchet and Father Modeste Demers. He assigned them to the territory west of the Rockies from northern California to the "Glacial Sea" — the vast areas known today as Oregon, Washington, British Columbia, the Yukon Territory and Alaska.

First problem faced by the missionaries was one of communication, so they applied themselves to studying the native languages. They found this impracticable because of the many dialects and settled for Chinook, the West Coast trade jargon which most Indians understood.

Father Demers had little difficulty mastering Chinook, but Father Blanchet lacked linguistic agility and his difficulties began to mount.

In the winter of 1838-39, Father Blanchet hit on the idea of teaching Christianity with a stick — an idea he picked up from the old square ruler with its markings.

He cut a good sized stick from the forest. On it he carved 40 horizontal bars, representing the 40 centuries before the coming of Christ. Working upward, he cut

33 heavy dots and a cross, denoting Christ's years on earth; then came 18 bars and 39 dots, to denote 18 centuries and 39 years after the coming of Christ.

And with this stick, Father Blanchet was able to teach about the creation of the world, the promise of the Redeemer, His birth and death. As the Indian chiefs mastered the lessons, they were sent back to their tribes, each with a Sahale Stick to teach their people. Father Blanchet made visits to the various villages, questioned the people and learned how well the chiefs had instructed.

"Catechism was held in my little house," Father Blanchet wrote, "and presently I had the pleasure of seeing my good neophytes answer firmly a series of questions concerning the creation of the world, original sin, the fall of the angels and of Adam, the birth of the Saviour, His death, and so forth. I used to good advantage the chronological ladder."

Chief Tamakoon, an early convert who ruled over the Cascade Indians, so mastered the Sahale Stick that he could speak on it correctly for hours. When Chief Tslalakum of Whidby Island, another early convert, was on his deathbed, he sent his treasured Sahale Stick with his wife and six braves to the priest as proof of his Faith and to request the last rites.

The Sahale Stick, which also became known as the Catholic Ladder, hung from a tree limb during instructions. Later is was embellished to teach how a Catholic should live and a chart was evolved from it. Father Blanchet wrote that the Indians were ever eager to hear about "the Great Master" and all this "explained with the help of pictures and of an historico-chronological chart sketched on paper and suited to catch the eye of savages seemed vividly to stimulate their attention."

In 1843, Father Blanchet was named Vicar Apostolic of the Oregon Territory. Three years

NEW MAGAZINE

Thunderbird, produced by members of the North American Indian Club of Toronto, claims to be the only publication in Canada produced entirely by Indians. Its editor is Isaac Beaulieu. It appears ten times a year; subscription price is \$1.00. Address: 72 Kanarick Crescent, Downsview, Ontario. Articles by Indian people are welcome.



SAHALE STICKS USED TO TEACH RELIGION—When Bishop Remi De Roo, newly appointed head of the Diocese of Victoria on Vancouver Island, British Columbia, was received ceremoniously by the Indians there in 1963, he was presented with a new sahale stick (above) which they made in token of their having preserved the faith from the days of the early missionaries. The sahale stick, or Catholic ladder, was originally devised in 1838 by Father (later archbishop) F. X. Blanchet, pioneer missionary, as a method of teaching Christianity to the Indians. (NC Photos)

later he was elevated to Archbishop of Oregon City (now the Portland, Ore., archdiocese)—the second Archbishop in the United States.

Father Demers became the first Bishop of Vancouver Island, now the Diocese of Victoria, B.C., in 1847 and served until his death in 1871.

The heritage of the Sahale Stick was underscored by Archbishop Blanchet in a message to his people in 1881 when he was 86 years old. He said: "We came to this country in 1838, accompanied by the late Modeste Demers, first Bishop of Vancouver Island, to preach the true Gospel for the first time, where we saw nothing but darkness and the shadow of death; we have now a flourishing diocese and vicariates; prosperous missions and a zealous clergy; fervent communities and a Catholic people of whom we can expect great work and noble deeds."

As far as is known the only ancient Sahale Stick still preserved is at Louvain University, Belgium. But the reverence with which the Indians still hold the Sahale Stick was evident when Bishop Remi Joseph De Roo of Victoria, B.C., paid a visit to an Indian settlement shortly after his consecration in 1962. He was

presented with an elaborately carved Sahale Stick.

It was carved from yellow cedar and painted with red, green and black markings. Surmounting the stick was a white bird — in Indian lore the bright colored thunderbird represents God but white and dove-like, the figures seemed to represent the Holy Spirit. On its breast, God the Son was indicated by a crucifix and the Holy Trinity by a scarlet triangle.

Father Philip Stanley, archivist of the Victoria diocese, who has done considerable research about the Sahale Stick, wrote: "Sahale Sticks illustrate the kerymatic approach to teaching religion, the oldest means used in this part of the world and yet the most modern — so new that many Catholics haven't heard of it."

Lay Claim to Alcatraz

SAN FRANCISCO — Five U.S. Indians have landed on Alcatraz and pounded in stakes claiming home sites on the rocky island site of the now empty federal prison, closed March 21, 1963.

James F. Smith, one of the five-man caretaker staff, said the Indian invaders left after being persuaded the federal government had not yet legally abandoned the island.

Linguistics School

The University of Alberta will conduct its sixth Summer School of Linguistics at Edmonton from July 2 to August 14, 1964. In addition to other courses in linguistic science, this year's session offers a course in Teaching English as a Second Language and three courses in Anthropological Linguistics: American Indian Linguistics, Culture and Language, and Field Methods in Linguistics.

The University of Alberta is also sponsoring a research project in American Indian Linguistics, for which funds are available to qualified graduate students.

A bulletin giving full details concerning this Summer School of Linguistics, and additional information concerning available financial aid may be secured by writing to Dr. G. N. O'Grady, Associate Director, Summer School of Linguistics, University of Alberta, Edmonton.

Advanced registration is required in all courses.